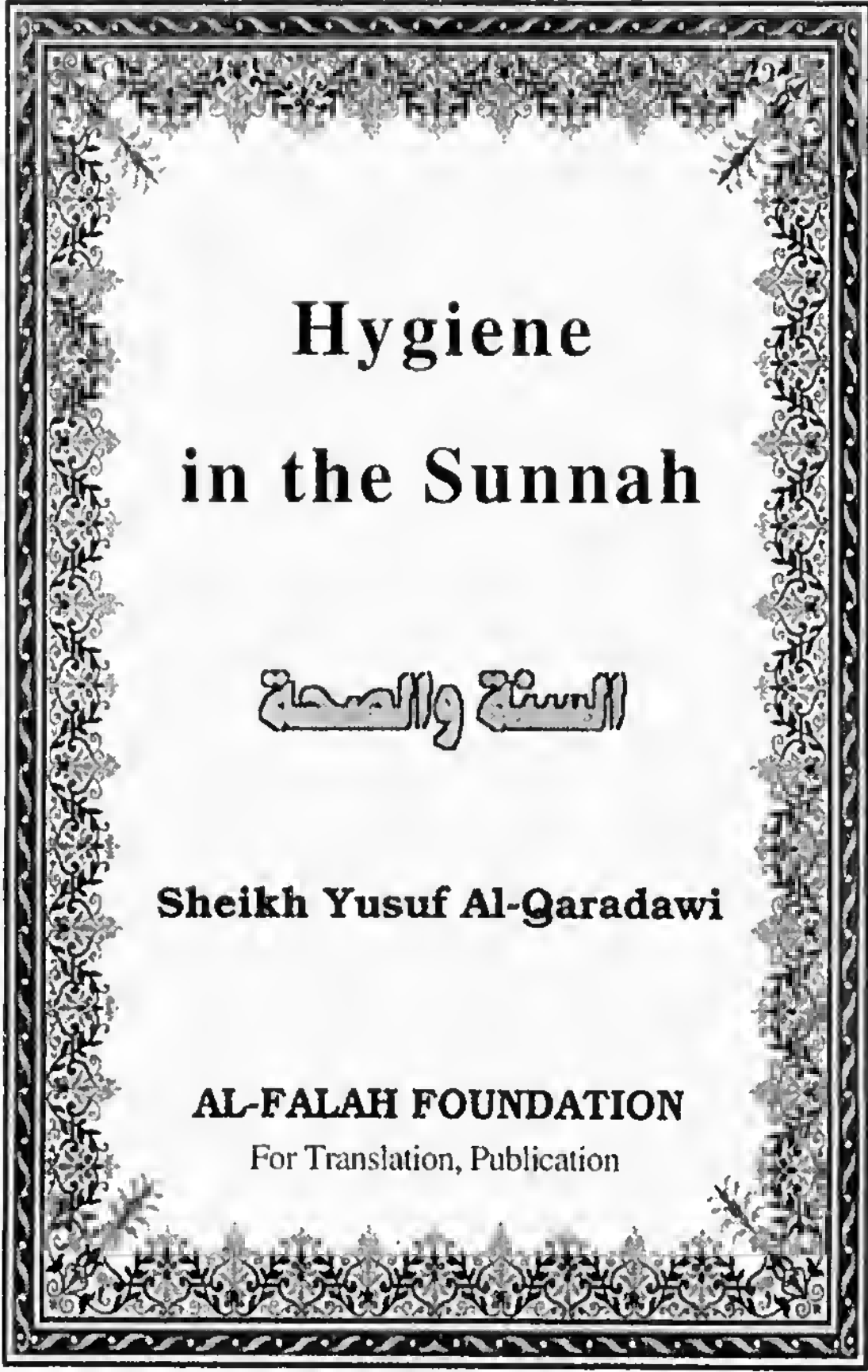




The Sunnah: A Source of Knowledge and Civilization No. 1
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Hygiene in the Sunnah

Shaykh Yusuf al-Qaradawi

A decorative border with intricate floral and vine patterns surrounds the central text.

Hygiene in the Sunnah

السنّة والصحة

Sheikh Yusuf Al-Qaradawi

AL-FALAH FOUNDATION

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PREFACE

WHEN a great man dies, people want to know as much as possible about his life and works. To satisfy this need, many people who have had the privilege of associating with him, such as his family and friends, report what they saw him do or hear him say. In the case of Prophet Muhammad (Peace be upon him), the reporting of his deeds and words was not merely for the sake of curiosity or for historical record but, much more significantly, also as a legal basis for the Islamic practice of Muslims for all time to come. The Prophet's status for Muslims as an example to be followed, as a judge and as an exponent of Allah's Injunctions, is clearly expressed in the following verses of the Glorious Qur'an:

﴿ You have indeed in the Messenger of
Allah an excellent (of conduct). ﴾
(33:21)*

* (33:21) = Chapter (*Surah*) 33, Verse (*Ayah*) 21 in the Qur'an. (Edit.)

﴿... He who obeys the Prophet obeys Allah.﴾

(4:80)

﴿... For (the Prophet) commands them what is good and forbids them what is evil. He allows them as lawful what is good and prohibits them from what is bad.﴾

(7:157)

﴿... And We have sent down unto thee [the Prophet] the message, that thou mayest explain clearly to men what is sent for them and that they may give thought.﴾

(16:44)

It is thus clear that first Qur'an and then *Sunnah* are the basis of Islamic Law (*Shari'ah*). This was recognized by all the Companions of the Prophet (Peace be upon him), all the Muslim jurists, and by all the generations of Muslims who followed them.

To speak about the *Sunnah* is to speak about the ever-respected Prophet, Muhammad (Peace be upon him); his person, morals and conduct. As he came with a Divine message from Allah, the Most High; this Divine message is characterized by its comprehensiveness and universality. The Glorious Qur'an established this fact saying:

﴿... As also We have sent among you, a Messenger of yourselves, to recite our verses to you, and to cleanse you, and to teach you the Book and (the) wisdom, and to teach that which you did not know﴾

(2:151)

No wonder then if we get to know that the Prophet (Peace be upon him) was concerned with the religious as well as worldly affairs of his community. That's to say, it is the core of his Divine message to improve and better both religious and worldly aspects of humanity in general.

Hygiene, as an important aspect of human life, received much of the Prophet's care and concern. *Hygiene in the Sunnah* sheds light on the features and characteristics of this attention paid by the Prophet (Peace be upon him).

It should be noted that *Hygiene in the Sunnah* is part of the valuable Arabic book *Al-sunnah Masdaran Lil-ma`rifati Wal-Hadarah* (the *Sunnah: A Source of Knowledge and Civilization*) by the notable scholar Sheikh. Yusuf Al-Qaradawi.

AL-FALAH, hoping all good and right to its beloved and dear readers along with aiming at prompting a better understanding of Islam and its basic sources, i.e., the

Glorious Qur'an and the sound *Sunnah*, adds this valuable booklet to its great collection of publications that, we hope, may contribute to making a clear and frank presentation of the most misunderstood religion, Islam.

All Praise be to Allah, the Ever Merciful and may Allah bless our Prophet Muhammad (peace be upon him) and those who rightly follow him until the Day of Judgment.

Al-Falahi Director

Muhammad 'Abdu

INTRODUCTION

THERE are two main sources of legislation from which Muslims derive the rules and teachings of Islam - the Glorious Qur'an and the *Sunnah*.

The teachings of both the Qur'an and the *Sunnah*, should be observed by Muslims as the Qur'an says:

﴿ And whatsoever the Messenger giveth you, take it, and whatsoever he forbiddeth, abstain from it. ﴾ (59:7)

The role of the *Sunnah* is to explain and clarify the Glorious Qur'an as well as to provide a practical way of the application of the teachings of Islam (both belief and practice). Moreover, it teaches Muslims the ethics and manners that help them lead their daily life even in its most minute details, in a healthy and proper way, on the personal and social levels. Allah the Almighty says about the Prophet (Peace be upon him),

﴿ ... and taught you that which you knew not. ﴾ (2:101)

One aspect of the *Sunnah* which did not get enough attention is that one which deals with hygiene and health principles, that actually form a basic part of Islamic Faith, being in itself a comprehensive way of life. The concept of hygiene in the Western Civilization is rather recent, and

probably goes back to a few hundred years ago. In Islam, its roots go back over 1400 years, starting with the advent of the Prophet (Peace be upon him).

Hygiene in Islam is not first a concept rather it is a major and essential condition for the performance of some forms of worships, such as Prayer which is preceded by *Wudu'* (ablution). We can, then, say that cleanliness is actually an act of worship in Islam.

This book delves into the various areas of the *Sunnah*, extracting the Traditions of the Prophet (Peace be upon him), which are relevant to hygiene and health concepts. It displays several Traditions that urge cleanliness on the personal and social level, give guidance to fight against environment pollution, and set several rules that help to keep the Muslim healthy. Of these rules are urging Muslims to play sports and teach their children sports like swimming and archery, prohibition of alcohols and drugs, seeking treatment through qualified physicians and not resorting to swindlers.

The book also shows how the Prophet (Peace be upon him) cared even about the Muslims' psychological soundness.

This book is not only directed to the Muslim reader, but also to non-Muslims who are not fully aware of the reality of Islam. Islam is not only concerned about faith or worship, rather it guides mankind to what makes their life sound and healthy whether spiritually, morally, psychologically or physically.

HYGIENE IN THE *SUNNAH*

LIKE the Glorious Qur'an, the *Sunnah* cared tremendously about man's hygiene and physical and psychological well-being. Therefore, it provided much information and many concepts, which are looked upon as a precious treasure valued by all who genuinely care about man's welfare.

We shall try herein to mention the most important principles and concepts that were mentioned in the Glorious Qur'an and detailed by the *Sunnah*, which are directly relevant to man's health, safety from disease, ability to give and achieve, and how he could resist the diseases and epidemics that threaten his health.

Health Is a Blessing

The first of these principles, values or concepts that the *Sunnah* was concerned about is considering health as one of the greatest bounties given by Allah* (S.W.T.), and which man should receive with gratitude to the Almighty. In return

* *Allah* is God. Where God is the One and Only Supreme Being worth of human worship and devotion. Using word *Allah* is intended to give the reader a sense of intimacy with his Creator. An intimacy akin to that of friends on first name terms. (Edit.)

for this gratitude, Allah (S.W.T.) will grant man even more bounties. Allah (S.W.T.) said in the Qur'an:

﴿ If you give thanks, I will certainly grant you more; but if you are ungrateful for My Favors, verily! My punishment is severe. ﴾

(14:7)

The way to thank Allah for the gift of health would be to preserve it, in accordance with Allah's Rules. We should also follow the example of the Prophet (Peace be upon him) in this aspect, since his example sets the basis for the best and most perfect guidance.

Imam Ibn Al-Qayyim says: "Whoever contemplates the guidance of the Prophet (Peace be upon him), would find it the best to preserve health (when followed correctly). Keeping good health depends on proper food, drink, clothing, housing, good ventilation, manners of sleeping and waking up. It also depends on motion and stillness; intercourse, relieving oneself and retention (of urine). Should these aspects be observed in a moderate way, suitable for the body, place of living, age and habits; this gets the person closer to enjoying good health most of the time until he dies.

Health, being one of the greatest and most generous gifts given by Allah to His creation, should be preserved by anyone who enjoys a good share of sound health.

Al-Bukhari reported on the authority of Ibn `Abbas, who said:

"The Messenger of Allah (Peace be upon him) said: 'Two blessings many of people are unaware of their value: health and free time (for doing good).'"(1)

Al-Tirmidhi and others reported on the authority of `Ubaidullah Ibn Mihsan Al-Ansari, who said:

"The Messenger of Allah (Peace be upon him) said: 'Whoever gets up in the morning in good health, feeling safe, and having enough food for his day, is as if he possessed the whole world;.'"(2)

Al-Tirmidhi also reported on the authority of Abu Hurairah, that the Prophet (Peace be upon him) said:

"The first blessing a man is asked about on the Day of Judgment (is health); he will be asked: 'Did we not make your body healthy and provide you with cold water to quench your thirst?.'"(3)

That's why some of the *Salaf* (pious ancestors), interpreted the word "bounty" in the following verse as "health":

﴿Then on that day you will be asked
about the bounties.﴾ (102: 8)

Imam Alimad (in his *Musnad*) and others reported on the authority of Abu Bakr who said: I heard the Prophet (Peace be upon him) saying:

"Ask Allah (S.W.T) for perfect faith and sound health, no one ever gets anything, after perfect faith, better than sound health."(4)

Thus, the Prophet (Peace be upon him) combined the well-being of one's belief or religion (*Din*) and one's worldly life because righteousness in this world and the Hereafter would not be achieved without perfect faith and good health. Perfect faith drives away and prohibits punishment in the Hereafter; while good health drives away the worldly diseases in his heart and body.(5)

Imam Al-Nasa'i reported also on the authority of Abu Bakr:

"Ask Allah (S.W.T.) forgiveness, well-being and exemption (salvation); no one ever gets anything, next to perfect faith, better than exemption (from all that is evil)."(6)

Ibn Al-Qayyim said that one abolishes previous evils by forgiveness, present evils by well-being; and future ones by exemption. Thereby, the continuity and prevalence of well-being are secured.

Caring about Cleanliness

One of the means that Islam embraces to preserve good health is caring about cleanliness. The attitude of Islam

towards cleanliness is unparalleled in any other religion or faith. Cleanliness in Islam is an act of worship and good work (that draws man closer to Allah). Moreover, it is a religious obligation.

Books of Islamic Law (*Shari`ah*) start primarily with a chapter titled "Purification", i.e., cleanliness. This is the first branch of *Shari`ah* that Muslim men and women study.

The reason is that "purification" is the key to daily worship "Prayer", which in turn is the key to Paradise. Prayer of Muslims is not valid unless one is totally pure of both "*Al-Hadath Al-Asghar*"(7) by Partial Ablution; and "*Al-Hadath Al-Akbar*"(8) by means of Complete Ablution (washing the whole body). Ablution is repeated several times a day. It is performed by washing the parts that are subject to dirt, sweat and dust, like the face - nostrils and mouth included - hands and arms (up to the elbow), feet, head (or part of it) and ears (the inner side). Allah (S.W.T.) says in the Glorious Qur'an - describing *Wudu'* (Partial Ablution):

﴿ O believers! When you intend to offer *Salah* (Prayer), you should wash your faces and your hands (forearms) up to your elbows. Then you should wipe your heads and wash your feet up to your ankles, and if you are *Junub*(9) then you should purify yourselves. ﴿

(5:7)

The Prophet (Peace be upon him) said:

“Allah does not accept Prayer without purification.”(10)

This also includes cleanliness of the private parts by purifying oneself after excretion (relieving oneself). This is achieved either by washing with water if available, otherwise one can wipe the private parts with (dry matter) even with stones and the like, if he is in the desert (*Istigmar*; i.e., using stones for cleanliness).

Other conditions of validity of the Prayer are: purity of clothes and the ground (used for Prayer) from all kinds of dirt and impurity. Allah (S.W.T.) says:

﴿and then purify your garments.﴾

(74:4)

Moreover, the Glorious Qur'an and the *Sunnah* praised cleanliness and those who observe it. In a pertinent verse, Allah (S.W.T.) says:

﴿Verily Allah loves those who are constantly repentant and those who purify themselves.﴾

(2:222)

The Glorious Qur'an also praised the people of the mosque of *Quba'*, saying,

﴿Wherein are men who love to purify themselves. And Allah loves those who make themselves clean and pure.﴾

(9:108)

The Prophet (Peace be upon him) said in an Authentic *Hadith*:

“Purification is half of Faith.”(11)

From this *Hadith* emanated the unparalleled wisdom which spreads among Muslims; whether the common people or those of distinction; it says:

“Cleanliness is an indispensable part of Faith.”*

The Prophet (Peace be upon him) cared about personal hygiene. He strongly recommended Muslims to take a bath, especially on Fridays. He said:

“Taking a bath on Friday is obligatory on every sexually mature person (i.e., adult).”(12)

He also said:

“It is the right of Allah upon every Muslim that he should take a bath (at least) once every seven days and he should wash his head and body.”(13)

The Prophet (Peace be upon him) paid special attention to the cleanliness of the mouth and teeth (in particular). He invited Muslims to use the *Siwak*(14), saying:

*There is also the English maxim that says: “Cleanliness is next to godliness”.

“The *Siwak* is a means of cleansing the mouth and pleasing the Lord.”(15)

The *Siwak* is used in addition to gargling and inhaling (water into the nostrils and exhaling it) during *Wudu'*. *Imam* Ibn Hanbal considered the last two actions (gargling and inhaling) obligatory while performing *Wudu'*.

The Prophet (Peace be upon him) also commanded Muslims to clean their hair, saying:

“Whoever is gifted with nice hair should keep it nice and tidy.”(16)

The Prophet (Peace be upon him) also commanded Muslims to pluck the hair under the armpits, shave the pubic hair, and cut their nails. He considered these to be some of the acts of *Fitrah* (instinct/nature).(17)

The Prophet (Peace be upon him) also urged people to keep their houses, halls and courtyards clean, and said:

“Allah, the Exalted is Magnificent and inspires beauty; is Most Pure and loves purity; is Most Clean and loves cleanliness. So, keep your rooms and courtyards clean and do not follow the example of the Jews.”(18)

He (Peace be upon him) also gave special consideration to the cleanliness of the roads and threatened anyone who discards dirt or harmful substances in the roads. He said:

“Whoever causes any harm to Muslims (by throwing what is injurious) in their path provokes (and deserves) their curses.”(19)

Warning of Actions Which Cause Harm to People's Health or Pollute Their Environment

The Prophet (Peace be upon him) warned against what some ignorant people may do showing no concern to the outcome. These actions could be extremely dangerous sources of infection or pollution of the environment; besides being in themselves contradictory to any acceptable behavior, and far from the qualities of a civilized human being.

Some of these actions include: urinating in water, particularly stagnant water, urinating in the bath, and relieving oneself in the shade where people shelter, in the roads or in reservoirs of water. The Prophet (Peace be upon him) called these actions "The actions which provoke curses."⁽²⁰⁾ Such actions provoke curses of Allah (S.W.T.), the Angels, and righteous people. *Imam* Muslim also reported on the authority of Abu Hurairah:

"Avoid the practice of the two things which provoke cursing: relieving oneself in roadways where people walk and in shaded places (where people take shelter and rest)."⁽²¹⁾

The Prophet (Peace be upon him) clarified that relieving oneself includes excretion of both urine and feces. So, it is

Makruh (disapproved); but it actually approaches the degree of that which is unlawful as *Imam* Al-Nawawi said. And *Imam* Al-Dhahabi said: "It is one of the major sins."

The Prophet (Peace be upon him) also prohibited bathing in stagnant water. It may cause diseases because it is not running or being renewed. The Prophet (Peace be upon him) said:

"None of you must wash in standing water when he is in a state of major ritual impurity."(22)

"Standing water" is that which does not run or move.

Likewise, the Prophet (Peace be upon him) forbade Muslim from dipping his hand in the vessel after waking up, lest it may have touched his private parts during sleep. In an authentic *Hadith* the Prophet (Peace be upon him) said:

"When one of you wakes up from sleep, he must not dip his hand in the vessel until he has washed it three times, for he does not know where his hand was during the night."(23)

In another *Hadith*, the Prophet (Peace be upon him) said:

"He should pour water on his hands three times before dipping them in the vessel."

The *Sunnah* has also set the rules related to taking precautions against all that could hurt people spiritually or physically. The Prophet (Peace be upon him) said:

“Cover the vessel (if it contains food or drink) and water skins (i.e., tie around its neck). Close the doors and extinguish the lamps (at night before sleep), Satan does not loosen the water skin, does not open the door and does not uncover the vessels.”(24)

Stressing the Importance of Movement, Regular Activity and Sports

The Prophet (Peace be upon him) had encouraged Muslims to work, to be energetic, and to start their day early. He even gave them an extra incentive by saying:

“O Allah make the early morning hours blessed for my nation.”(25)

He strongly warned Muslims of laziness, sluggishness, and obesity. The Prophet (Peace be upon him) used to seek refuge in Allah from incapacity and indolence,(26) and he made it one of the characteristics of a good practicing Muslim to get up energetic and in good spirits, while many others get up sluggish and in bad moods.(27)

The Prophet (Peace be upon him) also recommended to Muslims several kinds of sports and games like running, or archery (shooting), horse riding, and related horseback riding sports. He also invited the parents to bring up their children practicing these sports and he permitted competitions in order to encourage these sports. The Prophet

(Peace be upon him) held a race between horses and he gave the winner a prize. He also permitted wrestling, spear play (or fencing), foot racing, etc.

Imam Ibn Taimiyah said much about this in his famous book *Muntaqah Al-Akhyar min Ahadith Sayed El-Akhyar* (Chosen Traditions of the Best of All Superiors), chapter titled: "What was mentioned on foot races, wrestling, playing with spears, etc." The following Prophetic *Hadiths* are some of what he mentioned:

1. `A'ishah (May Allah be pleased with her) said:

"I raced with the Prophet (Peace be upon him) and I beat him (in the race). Later, when I had put on some weight, we raced again and He won. Then, he said: 'This cancels that (referring to the previous race).'"

2. Salamah Ibn Al-Akwa` said:

"While we were traveling, a man from the *Ansar* who could not be beaten in a race said: 'Is there anyone who can compete with me in a race to Madinah? Is there any competitor?' I said: 'Don't you show consideration to a dignified person and don't you have awe for a noble man?' He said: 'No, unless he is the Messenger of Allah (Peace be upon him).' I said: 'O Messenger of Allah, may my father and mother be your ransom! Let me race with

this man.' He said: 'If you wish.' Salamah said: 'I reached Medina ahead of him.'"(28)

3. Muhammad Ibn `Ali Ibn Rukanah said:

"Rukanah wrestled with the Prophet (Peace be upon him) and the Prophet threw him (won the match)."(29)

4. Abu Hurairah said:

"While the Abyssinians were busy playing with their arms in the presence of the Messenger of Allah (Peace be upon him), `Umar entered. He picked up some pebbles and started to throw them at the Abyssinians (in order to make them go away). The Messenger of Allah (Peace be upon him) said: 'Leave them alone O `Umar.'"(30)

(Bukhari said in another narration "they were playing in the mosque.")

5. Anas Ibn Malik said:

"When the Prophet (Peace be upon him) came to Madinah the Abyssinians played with their spears in order to express their pleasure."(31)

Abu Dawud reported in his "*Marasil*"(32) on the authority of Sai`d Ibn Jubair who said:

"The Prophet (Peace be upon him) was in Batha' (a place near Madinah) when Yazid

Ibn Rukanah or Rukanah Ibn Yazid came along driving some of his goats. He said: 'O Muhammad! would you wrestle with me?' He (the Prophet) said: 'What would you give me (if I won)?' Rukanah said: 'One of my goats.' The Prophet (Peace be upon him) wrestled with him and threw him to the ground, so he took the goat. Rukanah said: 'Would you care for another one?' So the Prophet threw him several times. Rukanah finally said: 'O Muhammad! I swear by Allah! No one ever threw me down except you!' He embraced Islam and the Prophet (Peace be upon him) gave him back his goats."

In another report of the same incident narrated on the authority of `Abdullah Ibn Al-Harith who said:

"The Prophet (Peace be upon him) wrestled with Abu Rukanah (before he embraced Islam), who was known for his strength. Rukanah said: 'A sheep for a sheep.' The Prophet threw him. The man then said: 'The same again.' The Prophet (Peace be upon him) threw him three times. The man then said: 'What shall I say to my family? One sheep was eaten by the wolf, one went astray, what about the third?' The Prophet then said: 'We are not going to defeat you and take your sheep as well, keep your sheep.'"

Imam Al-Shawkani said that we can deduce from the previous Prophetic *Hadiths* (narrated by `A'ishah and the other by Salamah Ibn Al-Akwa`); the permissibility of foot racing, whether it is between men against each other, or between men and women who are their near relatives or wives (*Maharim*). This kind of action does not contradict dignity, distinction, scholarship, piety, or age. The Prophet (Peace be upon him) was more than fifty when he married `A'ishah (May Allah be pleased with her).

From the other *Hadith* of Rukanah, we deduce the acceptability of wrestling between Muslims against each other or between a Muslim and a non-believer. This is particularly justified if the person was asked to wrestle (not the other way around); and some favorable outcome is expected out of this; such as the acquisition of a righteous quality, or making a proud person lose his false pride, or making an arrogant person become more modest by tasting defeat.

In the *Hadiths* narrated by Abu Hurairah and Anas, we find a proof of the permissibility of playing with spearheads and similar weapons in the mosque. But, we should notice that we are not merely talking about amusement or (recreation); rather, it is meant to produce some sort of live training of the courageous ones on the arts of war and means of encountering the enemy.

Al-Muhallab said: The mosque is the center of the Muslim Community's affairs, and any activity which combines benefits for religion and for Muslims may be carried out therein. In one of the *Hadiths* of the Prophet we find proof for the permissibility of watching innocent forms of recreation and amusement.

Ibn Taimiyah mentioned some other Prophetic *Hadiths* in a chapter called "Urging Archery":

1. Salamah Ibn Al-Akwa` said:

"The Prophet (Peace be upon him) passed by some people from the tribe of Aslam while competing in archery (in the market). He said to them: 'Shoot Children of Isma'il! Your father was a skilled marksman, shoot and I am with so and so...' One of the two teams therein stopped shooting. The Prophet (Peace be upon him) said: 'Why don't you shoot?' They said: 'How could we shoot while you are with them?' He then said: 'Shoot and I am with you all.'"(33)

Imam Al-Shawkani said: "This *Hadith* encourages following the example of the good qualities of one's forefathers." We can also see - in this *Hadith* - the extremely respectful manners of the Companions towards the Prophet, his virtuous morals, and the virtue of archery.

2. On the authority of `Uqbah Ibn `Amir, who said:

"I heard the Prophet (Peace be upon him) as saying: ﴿ And make ready for them all you are able of (armed) force (power) ﴾ (8:60). Force is shooting (archery); force is shooting, force is shooting."

3. Also on the authority of `Uqbah Ibn `Amir, he said:

"The Prophet (Peace be upon him) said: 'Whoever was taught archery and then gave it up is not one of us.'" (34)

Imam Al-Shawkani commented: *Al-Qurtubi* said that "force" is interpreted as "archery" - even though force is manifested clearly in other military weapons - but archery is more harmful to the enemy and easier for the fighter. He might hit the leader of the squadron, and if this happens the rest of the squadron will be defeated or demoralized. The Prophet (Peace be upon him) repeated the saying three times, in order to invite Muslims to learn archery and get themselves ready to defend themselves.

In the aforementioned *Hadith*, we also find proof for the legality of training to use war instruments, military training, and making an effort to get the fighters ready for *Jihad* through proper and continuous training.

4. On the authority of `Amr Ibn `Anbasah who said:

"I heard the Prophet (Peace be upon him) say: 'Whoever shoots an arrow in the

Cause of Allah, [will gain a reward]
equivalent to setting a slave free.'"(35)

This phrase "equivalent to setting a slave free" could mean that he is free of the servitude punishment of prisoner of war camps and the like inflicted on the enemies of religion; or it could mean that it is equivalent to the reward of one who sets a slave free.

The narration of Abu Dawud says:

"Whoever shoots an arrow towards an enemy in the Cause of Allah, [will gain a reward] as if he frees a slave - whether it reaches the enemy or not."

This phrase "whether it reaches the enemy or not" is a proof that the reward is achieved for the person who shoots an arrow, whether it actually hits the target and reaches the army of the enemy or not.

Such rewards are a blessing and mercy from Allah (S.W.T.) to His servants, for the great value of their pious work which in itself is one of the major fundamentals of Islam.

Imam Al-Shawkani said: There are many *Hadiths* apart from these that awaken the desire of the Muslim in shooting (in the Cause of Allah). Of them is what Al-Baihaqi reported on the authority of Jabir:

"My Love (Allah's) is due for whoever marches between the two targets."

In another narration reported by Al-Tabarani on the authority of Abu Dharr:

"Whoever marches from target to target,
will get a reward for each step."

Imam Al-Baihaqi reported on the authority of *Abu Rafi`*:

"It is the duty of the father to teach his
children writing, swimming and archery."

Prohibition of Alcohol, Drugs and Harmful Ingredients

Islam's concern about bodily health is clearly manifested in the prohibition of alcoholic drinks, drugs (intoxicants), whatever title or name they are given. Islam is very strict and uncompromising in prohibiting these intoxicants, and whoever consumes any of these substances, is subject to a legal punishment. Anyone who participates in making these substances available (through production, trading and the like) for consumption, is also considered to be sinful. The Prophet (Peace be upon him) cursed ten categories of people, in connection with *Khamr* (alcohol and drugs).

Muslim is also forbidden from consuming any harmful substance that could cause any injury to his body or spirit, whether immediately or later on. This includes harmful food, drink, substances that are sniffed or ingested in any other way like injections, and so on. A Muslim is also forbidden from abusing his body and strength; they are a

trust with him (like all other gifts from Allah), that he is not allowed to diminish. That is why smoking is also *Haram* (prohibited).

Prohibition of Extravagance or Stinginess

In the process of caring about physical health, Islam reprimands all those who - on their own authority - prohibit (declare *Haram*) what Allah made lawful (*Halal*) of the good and pure things; whether as an act of piety or due to stinginess. In a pertinent verse, the Glorious Qur'an says:

﴿ Say: Who has forbidden the adornment (beautiful things) of Allah which He has brought forth for His servants, and the good (and pure) things of His Providing? ﴾
(7:32)

﴿ You who believe! Make not unlawful the good things which Allah has made lawful for you, and transgress not. ﴾
(5:87)

The Prophet (Peace be upon him) said:

“Verily Allah loves to see the signs of His Bounties manifested on His servants.”⁽³⁶⁾

In accordance with that, Islam prohibited extravagant eating and drinking lest it may cause any physical harm, in addition to other harmful effects. Allah (S.W.T.) says in the Qur'an:

﴿ And eat and drink, but do not waste by extravagance. Certainly He (Allah) likes not the extravagant. ﴾

(7:31)

The Prophet (Peace be upon him) said:

“Eat, drink, pay charity (*sadaqa*), and wear clothes so long as neither extravagance nor pride is mixed up with it.”⁽³⁷⁾

He Also said:

“A human being has not filled any vessel which is worse than his belly. A few meals (or bites as in a different narration) are sufficient to make him strong. If it is inevitable (that he likes too much food), then one third only of his belly is to be filled with food, one third kept for his drink and one third for breathing (i.e., for air).”⁽³⁸⁾

The Prophet (Peace be upon him) also said:

“A believer eats in one intestine whereas a non-believer eats in seven intestines.”⁽³⁹⁾

The reason for this Prophetic guidance is that the believer has more exalted objectives and serious worries than his stomach, and when he eats he observes the manners of Islam, by avoiding indulgence and extravagance. Islam is a religion of moderation in all aspects of life (most dieticians today will also tell you that excessive eating is the cause of many modern illnesses, some of them fatal).

Forbiddance from "Wearing out" the Body in Worship or Otherwise

Islam also prohibited wearing out one's body through continuous work, staying up too late, or starvation; not even with the intention of it being an act of worship. The Prophet (Peace be upon him) disapproved the behavior of some of his Companions, when one of them wanted to pray all night and never lie down in bed, the other wanted to observe fasting continuously and never break his fast, the third said he would never get married. The Prophet (Peace be upon him) said to them:

"I hope I am the most Allah-fearing of you, and possess the best knowledge among you; but I observe Prayer and sleep too, I observe Fast and suspend observing it, and I also marry women. Whoever turns away from my *Sunnah*, has no relation with me."

The Prophet (Peace be upon him) also denied what `Uthman Ibn Maz`un and `Abdullah Ibn `Amr wanted to do by adopting an extreme manner in worship, and he reminded them of the rights of their bodies, families and society upon them. He said to `Abdullah Ibn `Amr:

"Fast for a few days and then break Fasting (for a few days), pray and sleep at night, for your body has a right on you (by taking a rest), your eyes have a right on you (by sleeping), your family (wife) has a right on you (in enjoyment and intimacy) and your guests have a right on you (by being generous and hospitable)."⁽⁴⁰⁾

The Prophet (Peace be upon him) saw an old man being supported, while walking, by his two sons. He (the Prophet) said: "What is the matter with him?" It was said: "He had taken the vow to walk (on foot to the *Ka`bah*)." Thereupon, he (the Prophet) said: "Allah is not in need for his inflicting upon himself chastisement." He (the Prophet) commanded him to ride.⁽⁴¹⁾

We do not find an Authentic *Hadith* that praises hunger as such, except for that related to fasting. On the contrary, the Prophet (Peace be upon him) sought refuge in Allah from hunger, as he said:

“O Allah! I seek refuge in Thee from hunger which is the worst companion.”⁽⁴²⁾

Divine Legislation for Reduction or Exemption of Some Acts of Worship

The *Sunnah* has legislated several concessions with regards to practicing certain religious obligations, in order to preserve the body's rights. These are adopted if taking firm resolutions would cause any harm to the body, in a way that might lead to catching a disease, to increasing the severity of an existing illness, to delaying its cure, or to leading to an excessively strenuous state. An example of these concessions is substituting ablution with performing *Tayammum* (Dry Ablution), or praying while sitting or lying down instead of standing. Another good example is that, if the person is ill or on a journey, he is allowed to break his fasting. The Qur'an says:

﴿ And whoever is ill or on journey, the prescribed period (should be made up) by days later. ﴾

(2:185)

Various concessions in traveling and illness are well known. There are also some types of exemptions that could take the form of resorting to a substitute (of worship), and thus we find, that it is now well established among Muslims

that "soundness of the body has a preedence over the soundness of religion."

The Prophet (Peace be upon him) said:

"Verily Allah loves His "reduction"
(permissions, exemptions, allowances) to be
adopted and dislikes the adoption of sins."⁽⁴³⁾

Sometimes it is obligatory to resort to the concessions of Allah, as in the case of severe illness, strenuous traveling, weakness of the body due to old age and so on. In these cases, Fasting is prohibited, as it could be extremely strenuous, as in the case of the man that the Prophet (Peace be upon him) saw while in the course of one of his journeys. People were crowding around the man providing him with a shade and sprinkling water over him, as he was in a state of extreme exhaustion. The Prophet (Peace be upon him) asked what was wrong with him? They said: "He is a person observing Fasting." The Prophet (Peace be upon him) said: "It is not an act of righteousness to fast while traveling."⁽⁴⁴⁾ That refers to that kind of traveling which could be a source of extreme hardship on the fasting person or could be a source of trouble for him or his companions.⁽⁴⁵⁾

The verse that deals with the legal rules of Fasting in Ramadan ends with the words:

﴿Allah intends for you ease, and He does not want to make things difficult for you.﴾

(2:185)

Of the concessions that were legislated by the Qur'an and *Sunnah* is the rule that "necessity dictates exceptions" (i.e., makes permissible some prohibited deeds). One of these necessities is the preservation of the body (in cases of danger), thus, a Muslim is allowed to eat the flesh of dead animals, the flesh of a swine, and that on which invocation has been made to any other than Allah (i.e., that which has been sacrificed to anyone other than Allah). In a pertinent verse, the Qur'an says:

﴿But if one is forced by necessity without sinful disobedience nor transgressing limits, then there is no sin on him. Truly Allah is Forgiving and Most Merciful.﴾

(2:173)

The same meaning was repeated in *Surahs* 5, 6 and 16.

Emphasizing the Importance of Medicine and Medical Treatment

In addition to its caring about physical health, Islam has also cared about medicine; whether it was therapeutic or preventive. But, Islam cared more about preventive

medicinc, as it is well known that "prevention is better than cure". One of the best means of prevention is to quit all forms of extravagance and to guard oneself against indigestion. Allah, the Almighty, says in the Qur'an:

﴿And eat and drink, but do not waste by extravagance. Certainly He (Allah) likes not the extravagant.﴾

(7:31)

We have already come across the Prophetic *Hadiths*: "A human being has not filled any vessel which is worse than his belly. A few morsels, ..." and "A believer eats in one intestine whereas a non-believer eats ..." Those two *Hadiths* imply that some people are greedy and extravagant and care only about the pleasure of food.

The present age has witnessed the discovery of several preventative vaccines, especially those related to the stage of infancy, such as vaccines for polio, smallpox and certain types of fever. From the juristic point of view, it is obligatory to take these vaccines. Parents and legal guardians of children are obliged to vaccinate the children against these diseases, in order to protect them from deadly and languishing diseases (in accordance with Allah's Laws).

`Amr Ibn Al-`As (May Allah be pleased with him) refused to make Body-washing (*Ghusl*) from *Janabah* (major ritual impurity) on a very cold night (while on a

journey), and he led his companions in Prayer after performing *Tayammum*.⁽⁴⁶⁾ His companions complained to the Prophet (Peace be upon him) who asked him about what happened. `Amr said: "I remembered the words of Allah:

﴿ And do not kill yourselves. Surely Allah is Most Merciful to you. ﴾

(4:29)."

Then, the Prophet smiled, which is a sign of his consent to the independent judgment (in a legal matter) of `Amr.⁽⁴⁷⁾

On another occasion, it is reported that a man who had an injury and was in a state of *Janabah* wanted to purify himself, and was advised to make Body-washing (even though he was wounded). When the man washed, he died (as a complication due to his injury). When the Prophet (Peace be upon him) heard about this, he denied strongly what they told him about the necessity of performing Body-washing, and said:

"May Allah kill those who killed him! Why did not they ask, since they were uninformed (concerning this matter)? Surely asking is the cure for ignorance. It would have been enough for him to tie a rag over the sore part, and perform Ablution with good earth (in *Tayyammum*)."⁽⁴⁸⁾

So, the Prophet (Peace be upon him) described them as killers, i.e., causing his death, and he even cursed them by saying: "May Allah kill them" for they were hasty in giving a legal opinion about a matter they had no knowledge about.

The Prophet Cares about Medicine and Seeking Treatment

You can find many instances about how the Prophet (Peace be upon him) was concerned about medicine and medication. In the famous books of *Hadith*, which are classified into chapters and subjects, you will always find a book called "The Book of Medicine", or a chapter on the same topic. This is besides what we find scattered through other books and chapters, such as the Book of Funerals, the Book of *Dhikr* (Remembrance of Allah), and the Book of Supplication, among others.

Several Prophetic *Hadiths* were narrated that prescribe cures for certain diseases. Some scholars took them literally, thinking they are part of religion and Divine Revelation. In fact, part of these prescriptions are derived from environmental experience, as several scholars such as Ibn Khaldun, Walyiullah Al-Dahlawi, and others have maintained.

Part of these prescriptions is only suitable for a certain environment, with relevance to its climate, intensity of heat

and general circumstances, such as the environment of the Arabian desert. Such prescriptions could not be generalized to all people, as Ibn Al-Qayyim illustrated when he was describing the treatment of sciatica using the buttock (fat tail) of an Arabian sheep, treatment of fever using cold water, and eating dates first thing in the morning, etc. He mentioned this in his book *Al-Hadiu Al-Nabawi* (The Prophetic Guidance).

Prophetic Principles and Directions Pertinent to Medicine and Hygiene

There is an important aspect related to medicine, which is disregarded by many people (who like to talk about Prophetic medicine or medicine in Islam). This aspect is "the aspect of guidance" that is closely related to the purpose of religion and the mission of the Prophet (Peace be upon him).

Some pagan and distorted religions have introduced some misleading ideas and false superstitions, which impeded the progression of proper medicine, and spoiled the possibility of utilizing its benefits. The Prophet (Peace be upon him) fought these illusions and corrected those wrong concepts, and laid down a set of rules and everlasting principles that are truly considered the cornerstone for the

foundation of a lofty palace for proper human scientific medicine.

The following are some of the relevant Prophetic principles, deduced from the *Sunnah*:

1. Establishing the Value of the Body

The *Sunnah* has established the value of the body, and the rights it has upon its possessor. People heard for the first time in religious address the statement:

“Your body has a right on you.”

Even though it is a brief statement, it is an impressive and significant one.

The body has a right to be fed when feeling hungry, to rest when feeling tired, to be cleaned when dirty and to be treated should it fall ill. This right of the body in Islam is mandatory, and should not be forgotten or neglected to the advantage of other rights even if they are the Rights of Allah.

No wonder, the Prophet (Peace be upon him) used to seek refuge in Allah from offensive and dangerous diseases that attack the body. He used to say:

“O Allah I seek refuge in Thee from leprosy, insanity, elephantiasis and virulent diseases.”⁽⁴⁹⁾

No wonder, the Prophet (Peace be upon him) also used to invoke Allah to grant him protection in his health and senses. He used to say:

“O my Lord! Grant me protection in my body and sight and make them remain as my inheritors (until my death).”⁽⁵⁰⁾

i.e., keep them safe and sound until I die as the inheritors remain alive up to the death of the person.

Other supplications that the Prophet taught his Companions to say are:

“O Allah! I ask forgiveness and security in my religion and worldly affairs, in my family and my property. O Allah! Conceal my faults and keep me safe from things which I fear. O Allah! Guard me in front of me and behind me, on my right hand and on my left hand, and from above me, and I seek refuge in Your Greatness from receiving unexpected harm from below me.”⁽⁵¹⁾

“O Allah! Bless us in our hearings and sights.”⁽⁵²⁾

“O Allah! Enable me to derive benefit from my hearing and sight, and make them as my inheritors, and grant me protection in my religion and body.”⁽⁵³⁾

2. Medicines Are Part of Allah's Decree

The *Sunnah* has solved the issue of "believing in fate"; an issue that many pious people think contradicts seeking treatment with the aid of conventional medicine. Such people used to think (wrongly) that they are obliged to observe patience in cases of affliction and be satisfied with their fate, without seeking medication.

It is reported on the authority of Abu Khuzamah who said:

"O Messenger of Allah! Supposing we use incantations that we recite (to cure the patient), and medicines that we use as remedy, and we preserve ourselves with piety. Would that drive away Allah's fate?" He said: "It is all part of the Decree of Allah."⁽⁵⁴⁾

This is the decisive answer, because Allah has decreed both causes and causative factors, and He made it a law for His creation, to fight one decree with another. For example, a man would push away the decree of hunger with the decree of eating, likewise he would drive away the decree of thirst with that of drinking, and the decree of illness with that of treatment. Both the driven away decree and that which drove it back are parts of Allah's Destiny. The guidance of the Prophet (Peace be upon him) in this aspect,

too, is the most perfect guidance and his *Sunnah* is the light that guides whoever follows its example. The Prophet himself (Peace be upon him) used to take medicine and to command whoever fell ill whether he was one of his family or of his Companions to take medication.

Imam Muslim reported on the authority of Jabir that the Prophet (Peace be upon him) sent a physician to Ubaiy Ibn Ka`b. He cut the vein and then cauterized it (i.e., operated on him).⁽⁵⁵⁾

When `Umar (May Allah be pleased with him) went to Syria and knew before reaching it that the plague had spread out there, he consulted his companions and he decided to go back with the people who came with him to keep them away from danger. Abu `Ubaidah said: "Is it flight from the Decree of Allah?" `Umar said: "Yes, we flee from the Decree of Allah to the Decree of Allah! What would you think if you had two valleys, one is fertile and the other is barren, if you pastured in the fertile part, would not you pasture therein by the Decree of Allah?"

The good discerning Muslim who has reasonable legal comprehension of his religion, is the one who pushes away the Decree of Allah with the Decree of Allah and flees from the Decree of Allah to the Decree of Allah. The well-known Muslim poet and philosopher, Muhammad Iqbal, said: "The

weak believer always finds an excuse in Allah's Fate and His Divine Decree, while the strong Muslim sees that he, himself, is the unconquered Decree of Allah."

3. Affirmation of Infection

The *Sunnah* assured the occurrence of infection as one of the Laws of Allah, and urged caution, taking preventive measures and quarantine in relation to infectious diseases. It even spread the area of preventive measures to include animals. The Prophet (Peace be upon him) said:

"The ill should not go to those who are healthy."⁽⁵⁵⁾

Here "should not go to" means that he should not mix the sick ones suffering from scabies, with the healthy ones at the watering place, lest they may get infected.

Imam Muslim reported that in the delcagation of the Thaqif tribe, there was a leper, the Prophet (Peace be upon him) sent a message to him:

"We have accepted your allegiance, so you may go."⁽⁵⁷⁾

Ibn Majah reported on the authority of Ibn `Abbas, that the Prophet said:

"Do not keep staring at those suffering from leprosy."⁽⁵⁸⁾

The Prophet (Peace be upon him) also said about plagues:

“When you hear that it has broken out in a land, don't go to it, and when it has broken out in the land where you are, don't run away from it.”⁽⁵⁹⁾

These measures are to be taken in order to confine the epidemic in the narrowest space possible.

As to the other *Hadith* that says: “There is no infection”, it is an Authentic *Hadith* narrated by Al-Bukhari, but what it really means is that diseases are not in themselves infectious, as many people in *Jahiliyah* (Pre-Islamic period) thought, but they are so according to the Predestination of Allah, and His Laws in the universe.

4. Respect of Medicine Based on Experimentation

The Prophet (Peace be upon him) resisted the kind of medicine practiced by magicians and soothsayers which could be called “spiritual medicine”, while he respected medicine based on observation and experimentation, causes and causative factors (effects). He also nullified the superstitious beliefs that prevailed among the pagan *Jahiliyah* (Pre-Islamic) Arabs and even the People of the Book.⁽⁶⁰⁾ Those beliefs are manifested in rejecting apparent

causes and the laws of the universe, while depending on esoteric causes and unknown incantations such as: ambiguous spells and incantations, hanging charms, and jugglery propagated by magicians and swindlers. The only form of spiritual medication left, is *Dhikr* (Remembrance of Allah), seeking refuge in Him and resorting to Him through incantations and amulets taken out of various supplications and invocations to Allah. No rational and fair-minded person would renounce the notable influence of these treatments (which are pertinent to Faith) in strengthening the spirit of the sick person and activating his inner self, so that his hope to be cured, his confidence in recovery and his perfect faith in the Mercy of Allah would get stronger. No one would despair of the Mercy of Allah, except those who go astray.

The Prophet (Peace be upon him) in his sayings and deeds was a good example in guiding Muslims to the proper Medicine based on science and experimentation, not on superstition and exaggeration.

The Prophet (Peace be upon him) himself, took medicine and commanded people to do the same, because He Who has created the disease, has created the cure. He sent a physician to Ubay Ibn Ka`b - as we mentioned before - he cut the vein and then cauterized it, i.e., he performed an operation for him.

On the authority of Sa'd Ibn Abi Waqqas, who said: "I became sick, and the Prophet (Peace be upon him) came to visit me; he put his hand on my chest such that I even felt its coolness in my heart. He said to me:

'You have heart disease, go to Al-Harith, he is a man who practices medicine.'"⁽⁶¹⁾

There is no evidence that Al-Harith embraced Islam. That is why scholars deduced from this *Hadith* the permissibility of seeking help from non-believers in medicine, if they are trustworthy concerning the safety of the Muslim they are treating. It is preferable, however, for the Muslim to be treated by a Muslim, especially when there are decrees related to *Shari'ah* (Islamic Law), such as the permissibility of breaking Fast in Ramadan and likewise, that rely upon the decision of the doctor. A Muslim should not consult but a Muslim doctor who is trustworthy in his religion, just as he is in his medical profession.

One of the Companions of the Prophet (Peace be upon him) was wounded, and the wound was clotted with blood. The Prophet (Peace be upon him) called two men of the Banu Anmar tribe. They looked at him, and the Prophet asked them "Which one of you is more skillful?" One of them said: "Is there in medicine any good O Messenger of Allah?" He (the Prophet) said:

"He Who created illness also created its cure."⁽⁶²⁾

Ibn Al-Qayyim commented on this *Hadith*: "We should resort to the most professional people in each field of knowledge and profession. This will help you get straight to your objective."⁽⁶³⁾

The Prophet (Peace be upon him) said:

"He who claims to be a physician and he is not (truly a physician) is responsible (for what he claims)."⁽⁶⁴⁾

Clearly, the Prophet (Peace be upon him) disapproved of those swindlers who pretend to belong to the medical profession while they, in fact, do not. He put the blame on them for making wrong diagnosis and prescribing the wrong treatment, while he respected the professionals and experts. Each discipline has its men and each profession has its own experts. Allah says in a pertinent verse:

﴿ And none can inform you (O Muhammad) like Him Who is the All-Knower (of each and everything). ﴾
(35:14)

The Prophet (Peace be upon him) also disapproved of soothsayers and swindlers who claim to cure people by hanging charms or reciting incantations of *Jahiliyah*, that do not include any mention of Allah or His Beautiful Names. These are considered to be an outcome of polytheism and *Jahiliyah*, and such people are ignorant of the Divine Revelation.

Imam Ahmad reported on the authority of *Zainab*, the wife of `Abdullah Ibn Mas`ud, that she said: "When `Abdullah came home, he used to hem (clear his throat) and spit by the door (in order to alert us), to avoid seeing something that he might dislike seeing. One day, he hemmed then came in, and I had an old woman at the time, reciting an incantation in order to cure me from a fever I was suffering from. When `Abdullah came in, I hid the old woman underneath the bed. He came in and sat on the bed beside me and saw me wearing a knotted thread around my neck. He asked: 'What is that thread?' I said: 'An incantation was read on it.' He pulled it and tore it off saying: 'The family of `Abdullah is free of associating anything with Allah.' Then he said: 'I heard the Prophet (Peace be upon him) say: 'Incantations, amulets and spells are *Shirk*.'*" She said: 'I said to him, why do you say that? My eye once watered (meaning by the effect of an evil eye and envy), so I used to go to so and so, the Jew, to recite an incantation. When he used to read it, my eye stopped watering.' He said: 'That is Satan, he stabs your eye with his finger. So when he recites the incantation it stops. It would have been sufficient to say:

Shirk = The biggest crime a human being can do. It means giving the right or attributes exclusively of Allah to anyone or thing else. It may include believing in many gods or rejecting Allah altogether. (Edit.)

'Remove the severity of illness, O Lord of mankind! Heal me; Thou art the Healer, there is no cure except Thy cure which leaves behind no disease.'...(65)

Imam Ahmad also reported on the authority of `Isa Ibn `Abdul-Rahman, who said: "We went to visit `Abdullah Ibn `Ukaim, who was sick. It was said to him: 'Would you wear a charm?' He said: 'How could I wear a charm and the Prophet (Peace be upon him) said:

'Whoever wears a charm will be left to rely on it.'...(66)

Imam Ahmad also reported on the authority of `Uqbah Ibn `Amir that the Prophet (Peace be upon him) said:

"The one who wears an amulet is a polytheist."

Another narration of the *Hadith* reads:

"May Allah not fulfill the hopes of the one who wears a charm, may Allah not protect the one who hangs seashells!"...(57)

As for legal incantations (i.e., *Ruqyah* through Qur'anic recitation over a patient), they are just a kind of supplication to Allah. The Prophet has classified the known treatments in three types only (based on what was known at his time). He said:

"There is remedy in three things: a drink of honey, cupping, and cauterization."⁽⁶⁸⁾

He did not count incantations and the like as one of the remedies, even though they have a great spiritual effect. A true Muslim is the one who mixes matter with spirit, walks on the earth but looks up to the sky, and uses human medication but does not forget the Divine spiritual dimensions.

Importance of Divine Medication

Imam Ibn Al-Qayyim said in his book *Provisions of the Hereafter (Zadul-Ma'ad)*: "You should know that natural Divine medication cures an illness not only after the occurrence of the infection, but also prevents its occurrence in the first place. Even if an illness occurs, the illness would not be severe, even if it is a harmful one. As for conventional medicine, they are only beneficial after the occurrence of the disease. Incantations and *Dhikr*, would either prevent the occurrence of these infections or would restrain its effect - according to the perfection of the incantation, and its strength or weakness. Therefore, a Muslim recites incantations and seeks refuge in Allah, in order to preserve his health (from diseases) and also with the intention of being cured of his illness.

The first case is manifested in the *Hadith* narrated by the *Imams* Al-Bukhari and Muslim on the authority of `A'ishah (May Allah be pleased with her):

"Whenever the Messenger of Allah went to bed, he used to recite *Surahs Al-Ikhlās, Al-Falaq* and *Al-Nas* - holding his hands together before his mouth - and then rub his hands over his body."⁽⁶⁹⁾

Al-Bukhari and Muslim also reported:

"Whoever recites the last two verses of *Surah Al-Baqarah* at night they would suffice for him (i.e., drive away evil and bad things.)"⁽⁷⁰⁾

Imam Muslim also reported that the Prophet said:

"When anyone lands at a place and then says: 'I seek refuge in the perfect Words of Allah from the evil of what He has created', nothing would harm him until he marches from that place."⁽⁷¹⁾

An example of the second case, is using the incantation to cure the sting (of a snake) by reading *Surah Al-Fatihah* (the Opening Chapter).

5. Raising Hope before Physicians and Patients

The Prophet (Peace be upon him) widely raised the hope of both physicians and patients in curing all diseases, no matter how long they lasted. The Prophet thus conquered the

devastating despair, of what are called incurable diseases. Al-Bukhari reported on the authority of Abu-Hurairah that the Prophet said:

"There is no disease Allah has created except that He has also created its treatment."⁽⁷²⁾

Imams Muslim and Ahmad reported on the authority of Jabir:

"There is a remedy for every malady; and when the remedy is applied to the disease, it is cured with the permission of Allah, the Exalted and Glorious."⁽⁷³⁾

Imam Ahmad reported on the authority of Usamah Ibn Shuraik:

"Verily Allah did not create a disease except that He also has created the treatment, some would know it, and some would not."⁽⁷⁴⁾

Imam Al-Shawkani said: "We can deduce from this *Hadith* that it is allowable to seek treatment, for those who suffer from diseases that the physicians confessed they could not cure, and said that there is no remedy for them."⁽⁷⁵⁾

Imam Ibn Al-Qayyim said in his book *Provisions of the Hereafter*: "The *Hadith* of the Prophet which says 'There is a remedy for every malady', gives spiritual support to both the physician and the patient, as well as urging them to seek

this remedy and get it. When the patient feels that there is a cure for his illness, this would raise his hopes of recovery, push away despair, and opens the door of anticipation for him. Should his spirit get stronger, the warmth of his instinct is let out, which in itself provokes strength of natural, psychological and vital spirits. Consequently, when these spirits get stronger, they will conquer the disease and drive it away. Also, when the physician knows that there is a cure for this illness, he will try harder to find it. Bodily diseases are analogous with the diseases of the heart and Allah has created corresponding cures for all the evils of the heart. If the sick person comes across the cure, and it matched the disease in his heart, by Allah's Will, he will recover."⁽⁷⁶⁾

6. Caring About Psychological Soundness

The *Sunnah* cared tremendously about the soundness of a person's psychological state. It is with your soul not your body that you are a human being! No doubt, there is an exchange of influence between psychological and physical states; they affect each other in strength and weakness, in health and sickness, in deviation and moderation. This was proven by psychiatrists and physicians long ago.

An old proverb says: "A sound mind exists in a sound body." While Bernard Shaw, the sarcastic author

commented, saying: "It is the sound body that exists in the sound mind"!

In the Biography of the Prophet (Peace be upon him), we find a situation in which these facts are clearly manifested. The power of the spirit and the effect it has on the body, was shown during the construction of the Mosque (in Madinah). The Companions were carrying one brick at a time while `Ammar Ibn Yasir used to carry two at a time. The Prophet (Peace be upon him) passed by `Ammar and removed the dust off his head and said: "O `Ammar, why don't you carry what your companions are carrying?" He said: "I seek reward from Allah."⁽⁷⁷⁾

Thus, seeking the reward from Allah motivated him to carry double of what others carried. The Prophet (Peace be upon him) said:

"`Ammar is filled with faith from his forehead down to his feet."⁽⁷⁸⁾

The Prophet (Peace be upon him) has also made reference to the power of the spirit and its effect on the body, when he forbade his Companions from fasting continuously (without interruption), and so they asked him: "You prohibit us to fast continuously without a break, but you fast continuously?" He said:

“Which of you is like me? My Lord provides my soul with nourishment, even as I sleep.”⁽⁷⁹⁾

Truly, who is like the Prophet (Peace be upon him) in the strength of his soul to tolerate what he could tolerate? He was ever in a spiritual state with Allah; different from all others. He was forever with Allah, ever remembering and never forgetting; ever alert and never negligent; and ever awake whose eyes doze while his heart never sleeps.

A believer is spiritually and psychologically the strongest, and most healthy of all people. *Iman* (Faith) has filled him with the feeling of peace and tranquillity, satisfaction and hope, love and intimacy, and has purified his soul of malice and grudge, envy and hatred, and devastating evils of the heart.

If it is said that envy consumes virtues as the fire consumes the firewood (fuel), truly, envy consumes moreover - man's health and nerves.

One of the *Hadiths* of the Prophet (Peace be upon him) says:

“The diseases of the previous nations have spread among you: envy and hatred. Hatred is that which eradicates [the religion].”⁽⁸⁰⁾

Envy is not just a psychological and social disease, it is also a physiological disease.

These are the everlasting principles for which Islam has laid the foundation, and which the Prophet (Peace be upon him) has explained through the *Sunnah*. If the *Sunnah* is taken into consideration and applied correctly, it is capable of creating generations of strong healthy men and women without whom the religion will not gain victory and life will not progress.

NOTES

1. Reported by Al-Bukhari in the Book of Riqaq: 11/196.
2. Reported by Al-Tirmidhi (2347) in the Book of Al-Zuhd.
3. Reported by Al-Tirmidhi in the Book of *Al-Tafsir, Surah: Al-Takathur*. It is an Authentic *Hadith*.
4. Reported by *Imam Ahmad* in the *Musnad* of Abu Bakr (5, 7).
5. Ibn Al-Qayyim, *Provisions of the Hereafter*. (4/214-216). Published by Al-Risala.
6. Al-Nasa'i in "*Deeds of Day and Night*", (882, 881).
7. Passing wind or urine or answering the call of nature. (Edit.)
8. After sexual intercourse or discharge.
9. A person in a state of major ritual impurity, i.e., had sexual discharge. (Edit.)
10. Reported by Muslim and Ibn Majah on the authority of Ibn `Umar.
11. Reported by Muslim on the authority of Abu Malik Al-Ash`ari, Book of Purification.
12. Reported by Malik, Ahmad, Abu Dawud and others.

13. Reported by Al-Bukhari and Muslim on the authority of Abu Hurairah.
14. The *Siwak* is a tooth stick with which the teeth are brushed, it has a nice fragrance. (Edit.)
15. Reported by Ahmad on the authority of Abu Bakr.
16. Reported by Abu Dawud on the authority of Abu Hurairah.
17. Al-Bukhari and Muslim narrated on the authority of Abu Hurairah "Five Are the Acts of *Fitrah*: circumcision, shaving the pubes, clipping the moustache, cutting the nails, plucking the hair under the armpits."
18. Reported by Al-Tirmidhi (2800).
19. Compiled by Al-Tabarani on the authority of Abu Hudhailah.
20. As in the *Hadith* of "Guard against the three things which produce cursing; relieving oneself in watering-places, in the middle of the road, and in the shade." Reported by Abu Dawud, Ibn Majah, and others.
21. Reported by Ahmad and Muslim on the authority of Abu Hurairah (110).
22. Reported by Muslim in the Book of Purification (283).
23. Reported by Muslim on the authority of Abu Hurairah (278).
24. Reported by Muslim and Ibn Majah (and others) on the authority of Jabir.

25. Reported by Ahmad and others on the authority of Sakhr Al-Ghamidi.
26. In a *Hadith* agreed upon by Al-Bukhari and Muslim.
27. As in the *Hadith*: "Satan will tie three knots on the back of the neck of anyone..." Reported by Al-Bukhari.
28. Taken briefly from *Sahih* Muslim.
29. Reported by Abu Dawud.
30. Agreed-upon by Al-Bukhari and Muslim.
31. Agreed-upon by Al-Bukhari and Muslim.
32. *Marasil* is a book which includes *Hadith* called (*Hadith Mursal*), i.e., incompletely transmitted as its chain of narrators stops at the Companion of the Prophet. (Edit.)
33. Reported by Al-Bukhari and Ahmad.
34. The last two Traditions are narrated by Muslim and Ahmad
35. Reported by Al-Bukhari, Muslim, Ahmad, Ibn Majah, and Al-Nasa'i.
36. Reported by Al-Tirmidhi and Al-Hakim on the authority of `Abdullah Ibn `Amr, and classified as a Good *Hadith*.
37. Reported by Ahmad, Al-Nasa'i, Ibn Majah, Al-Hakim on the authority of Ibn `Amr, and classified as a Good *Hadith*.
38. Reported by Ahmad (4/132) and Al-Tirmidhi and classified as a Sound *Hadith* (2380).
39. Agreed-upon on the authority of Ibn `Umar and Abu Hurairah.

40. Agreed-upon.
41. Agreed-upon.
42. Reported by Abu Dawud, Al-Nasa'i and Ibn Majah on the authority of Abu Hurairah.
43. Reported by Ahmad, Ibn Hibban and Ibn Majah on the authority of Abu Hurairah.
44. Agreed-upon.
45. See our book: *Facilitation of Fiqh: Fiqh of Fasting*. When is it better to break Fast while on a journey?
46. *Tayammum* is purification with pure earth. (Edit.)
47. Reported by Ahmad, Abu Dawud and others on the authority of `Amr Ibn Al-`As.
48. Reported by Abu Dawud on the authority of Jabir.
49. Reported by Ahmad, Abu Dawud and Al-Nasa'i on the authority of Anas.
50. Reported by Al-Tirmidhi and Al-Hakim on the authority of `A'ishah. Al-Tirmidhi said: it is a Good *Hadith*.
51. Reported by Al-Bazzar on the authority of Ibn `Abbas.
52. Reported by Al-Tabarani on the authority of Ibn-Mas`ud.
53. Reported by Al-Hakim in the Book of Supplication on the authority of `Ali, who said it is a Sound *Hadith*.
54. Reported by Ahmad, Ibn Majah and Al-Tirmidhi who said it is a Good *Hadith*.
55. Reported by Muslim in the Book of Al-Salam (2207).

56. Agreed-upon on the authority of Abu Hurairah.
57. Reported by Muslim, in the Book of Al-Salam (2231).
58. Reported by Ibn Majah on the authority of Ibn `Abbas (3543).
59. Agreed-upon on the authority of `Abdul-Rahman Ibn `Auf and Usamah Ibn Zaid.
60. A term used in the Qur'an for Jews and Christians, as believers in a revealed religion. (Edit.)
61. Reported by Abu Dawud in the Book of Medicine on the authority of Sa`d.
62. Reported by Malik in *Al-Muwata'*, Book of the Eye, Chapter: Treating the Sick.
63. Provisions of the Hereafter 4/132.
64. Reported by Abu Dawud (4586), Al-Nasa'i (8/41) and Ibn Majah (3466) on the authority of Ibn `Amr. Al-Hakim said it is a Sound *Hadith*.
65. Reported by Ahmad in the *Musnad* of Ibn Mas`ud. *Sheikh* Shakir said it is a Good *Hadith*.
66. Reported by Ahmad in the *Musnad* of `Abdullah Ibn Ukaim (4/310).
67. Reported by Al-Hakim (4/216), Ahmad and others.
68. Reported by Al-Bukhari on the authority of Ibn `Abbas.
69. Reported by Al-Bukhari in the Book of Supplication, 11/107.
70. Reported by Al-Bukhari (11/107), Book of Supplication, and Muslim in the Book of Al-Salam (808).

71. Reported by Muslim (92708) in the Book of *Dhikr* and Supplication.
72. Reported by Al-Bukhari in the Book of Medicine (10/134).
73. Reported by Muslim in the Book of Al-Salam (2204).
74. Reported by Ahmad (4/278).
75. *Imam Al-Shawkani, Nail Al-Awtar*, (9/90, 91).
76. *Provisions of the Hereafter* 4/17.
77. Reported by Ahmad in the *Musnad* of Ibn `Abbas and Al-Bukhari in the books of Prayer and *Jihad*.
78. Reported by Abu Nu`aim in his Book of *Al-Hilyah* (1/133).
79. Reported by Al-Bukhari and Muslim in the Book of Fasting on the authority of Ibn `Umar, Abu Hurairah, Anas, and `A'ishah.
80. Reported by Ahmad and Al-Tirmidhi on the authority of Al-Zubair.

